

istance sent to one of them, or to B. Holmes, Esq., Treasurer, will be thankfully received, and faithfully applied.
T. Osgood, Secy.
Montreal, Aug. 1, 1837.

From the Albany Argus, by Request.
LONDON TEMPERANCE ANNIVERSARY.
J. S. BUCKINGHAM, &c.

In a letter from J. S. Buckingham, Esq., member of parliament, to E. C. Delavan, Esq., dated June 11th, Mr. B. says, "The first anniversary of our Total Abstinence Society was held at Exeter Hall, just a fortnight after the anniversary of the old, or Moderation Society, as it is called here, and I regret exceedingly that Mr. Kirk and your son were not present to see the difference. The number of the auditors present in the orchestra, hall and galleries must have exceeded 5000 persons. The meeting began at 11 and continued till 5, and the attention and enthusiasm was maintained throughout. Earl Stanhope presided, and gave a most interesting history of his father, who, in early age, in consequence of feeble health, was sent to the Continent, where a habitual abstinence from all intoxicating drinks and exercises, which advised he followed through life, with the happiest effect, having generated his constitution and lived happily in a very advanced age. He also said that he had abstained himself for the last five years from all that intemperance, and had induced all his tenantry to do the same with the most wonderful results; that he had now with great pleasure signed the total abstinence pledge, and that he felt himself honored in being made president of the society; and would recommend its principle to the British nation and to the world. No first anniversary of any society ever held in England was so numerous, so brilliant, and so unanimous. The foundation is firmly laid in the hearts and understandings of the multitude, and under the blessing of Heaven, our progress will be rapid and durable."

On the subject of the admission of a proposed appeal from the friends of temperance in America to the people of Great Britain, free of duty, which the Chancellor of the Exchequer had recommended, but which the Lords of the Treasury had declined granting as forming a dangerous precedent, Mr. Buckingham writes, "I can readily enter into the pleasure which the recommendation of the Chancellor occasioned, and feel equally the disappointment which the decision of the Lords of the Treasury must have occasioned. We have not been idle in England, but by meetings, memorials, and deputations, we hope yet to move the Lords of the Treasury to yield. I have forwarded your letter to me, enclosed in one of my own to the Chancellor of the Exchequer, and shall press the matter upon him with all the force I can. But supposing even this fails, (which I can hardly anticipate,) I have already ascertained that an appeal of the friends of temperance in this country would obtain the necessary funds for paying the duty and offsetting the difference, as the least return they could make for your munificence in providing the originals. You may therefore safely proceed with the preparation of the MSS. and even with the printing of 100,000, by or before which time more definite intelligence will be forwarded to you."

Mr. Buckingham writes Mr. Delavan, that he purposes sailing for America in the course of a few weeks, for the purpose of visiting the country and delivering a course of lectures on the East.

Mr. B. has been a great traveller. After ascending the Nile beyond the Cataracts, into Nubia and visiting every part of upper and lower Egypt, Mr. Buckingham went down the Red Sea, by Arabia to India; and having remained a short time at Bombay, returned again to Egypt by the same route, from whence he set out a second time, on a perilous journey by land all the way from Egypt to India. In this journey he wore the costume of the Arabs, asisted by a long and full beard, and turban, speaking Arabic fluently, acquired in his travels through Egypt; and after traversing all Palestine and Syria, the countries east of the Jordan, passing over the Euphrates into Mesopotamia and the Tigris into Persia, and visiting the remarkable cities and towns of Tyre and Sidon, Acre, Joppa, Nazareth, Bethlehem, and Jerusalem, Damacus, Antioch, Aleppo, Ur of the Chaldees, Nineveh, Babylon, Bagdad, Ecbatana, Ispanian, Persopolis, Shiraz, Bushir, and other places of historical renown, sailed on an expedition against the Pirates of the Persian Gulf; and after a successful struggle for their extraction from that sea, reached India a second time.

Here Mr. Buckingham was appointed to the command of a frigate, belonging to the Imam of Muscat, an independent Arab prince, in which he performed a voyage up to the Persian Gulf, to Bassorah on the Euphrates, thence back to India, and visiting the whole of the coast of Malabar, Ceylon, and Coromandel, he reached Calcutta, the capital of Bengal.

On Mr. Buckingham's return to England, he devoted himself for six years to the publication of his most celebrated work, "The Oriental Herald," which extended to 23 octavo volumes, of about 500 pages each, and which, published in monthly parts, at 5s. each, had an extensive circulation, and produced a great effect in all the mercantile and manufacturing towns, in awaking the public mind to the importance of opening the trade between Great Britain and China, then exclusively in the hands of the East India Company.

This publication, which first scattered the seeds of this great question, was followed up by Mr. Buckingham's making a journey through almost every part of England, Scotland, and Ireland, in which he was occupied for four years, and during which, it is calculated, that he addressed, in the various crowded audiences assembled in every place to hear his lectures, not less than 500,000 persons, besides exciting public discussion in the newspapers of every town, which must have spread the information conveyed by his addresses to the eyes and ears of several millions more. These lectures he proposed to repeat in America.

Mr. Buckingham's labors in Parliament have been directed to the accomplishment of liberal and benevolent objects. He has lived to see the adoption of his views with respect to India—the trading monopoly of the India Company being abolished; the landing of widows alive in India put down; the revenue derived from idolatry suppressed; the freedom of the press established; the right of settlement in India admitted; trial by jury secured, &c.

In the session of 1834, Mr. Buckingham made his celebrated speech, in moving for a select committee to inquire into the causes and consequences of the habits of intemperance, which prevailed to such an extent among the laboring population, in order to ascertain whether some legislative measures could not be adopted to prevent the further spread of so great a national evil. This motion was opposed by Lord Althorp, as Chancellor of the Exchequer, with all the force of government, and was most unpopular with the great majority of the House. But the statements made by Mr. Buckingham, in his opening speech, and the arguments with which these were enforced, made so powerful an impression on those who remained to hear the debate, that notwithstanding the opposition of the government, Mr. Buckingham carried his motion by a majority of 64 to 47, and the committee was accordingly appointed.

The evidence collected by that committee is familiar to most of our readers. It was such as nothing but an authorized parliamentary tribunal could have called forth, as it embraced facts from all parts of the country, and from the best informed parties in each, collected with the greatest diligence, and at the public

expense.

The labors of the committee were continued over several weeks, and the report was drawn up by Mr. Buckingham, as chairman, and presented to the House. It was reduced into a single sheet, for general circulation, and an immense number of copies were issued in England, Scotland, Ireland, and America.

BOSTON RECORDER.

Friday, Sept. 1, 1837.

ANDOVER ANNIVERSARY.

The Anniversary of the Andover Theological Seminary, with the leave of Providence, will be held at the Chapel, on Wednesday the sixth day of September.

The exercises will commence at 9 o'clock A.M.

As the occasion is one of special interest to Ministers of the Gospel, it is peculiarly desirable that they should be accommodated. But so great have been the numbers convened in past years, that many ministers, and some who have come a great distance, have not been able to obtain seats, or to enter the house. The Committee have, therefore, with reference to the coming Anniversary, adopted the following regulations, viz.

1. None, except Ladies introduced by Members of the Seminary or of the families connected with the Seminary are to be admitted, till the procession, consisting of the Guardians, Officers and Preceptors of the Seminary, Ministers of the Gospel, and candidates for the ministry, have entered and are seated.

2. No persons are to be admitted at any time during the exercises, under pain of sixteen years of age.

JUSTIN EDWARDS,
Chairman of the Executive Committee.
Andover, Aug. 26, 1837.

NEW PUBLICATIONS.

A Letter to the Hon. Henry Clay, on the annexation of Texas to the United States, By William E. Channing. Boston, J. Monroe & Co.

It is refreshing to one's spirit to meet with a production like this. The comprehensive view it has taken of the present relations of our country; of its prevailing spirit; of the guilt already resting upon it, and the dangers that surround it, are not a whit more appalling than just, nor more humiliating than salutary. It is impossible to do justice to this pamphlet of 122 pages by any abstract of its positions and reasoning—it is full of truth; full of hallowed feeling; full of patriotism and philanthropy. It should—why may it not, find its way into every family of the Union, and thunder its note of alarm in every ear. It is time—high time, that the nation were awaked to perceive the volcano over which it sleeps; at least to hear the rumbling of the fire that underneath it, and prepare for a retreat from threatening dangers. And here is enough to awake it. Let individuals who sympathise with the author in his patriotism, and in his disinterested regards to the welfare of the world, unite their efforts to extend the circulation of a "Tract that breathes only peace on earth and good will to men;" let them possess themselves, fully of the Author's views, and pour them forth on every fit occasion, warn from their own hearts, and it is not possible that his influence and theirs shall not be felt far and wide; perhaps, in the salvation of the country. But, every freeman, who claims to be the friend of the friends of temperance in this country, would obtain the necessary funds for paying the duty and offsetting the difference, as the least return they could make for your munificence in providing the originals. You may therefore safely proceed with the preparation of the MSS. and even with the printing of 100,000, by or before which time more definite intelligence will be forwarded to you."

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than freedom; we have become wedded to gain as our chief good, the invasion of Texas by our citizens, is a mournful comment on our national morality. A spirit of lawlessness also pervades our community; mobs are already taking the government into their hands, the rights of speech and the press are invaded by lawless force. And the measure proposed cannot fail to aggravate all these evils, as well as injure essentially the cause of republicanism and liberty abroad.

Instead of proceeding further with this meagre sketch of the author's reasoning, we beg leave respectfully and earnestly to solicit again, the careful perusal of the publication, by all who wish to possess a clear understanding of this subject; and the co-operation of all the friends of their country and of humanity, in the effort to give it a circulation as wide as the whole length and breadth of the land.

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Andover, Aug. 26, 1837.

NEW PUBLICATIONS.

The Student's Account Book. By Allen Lincoln, Boston, Whipple & Denslow, No. 9, Cornhill.

"The object of this book is, to provide students with the means of keeping an account of their pecuniary concerns with ease and correctness, and to promote habits of accuracy and economy." It is accompanied with very full recommendations from Rev. President Lord Dartmouth College, and Rev. Dr. Cogswell, Secretary of the American Education Society; recommendations that need no endorsement of ours. We will add our testimony, however, to the manifest utility of such a plan for promoting the economy and integrity of young and inexperienced students.

Still Later Intelligence.—An Agricultural Association is projected in the colony with a capital of \$5,000. The principal object is the cultivation of the sugar cane, and the manufacture of sugar. "It is truly gratifying to witness the zeal with which all classes of people are now turning their attention to the subject of farming. It is now with difficulty that a mechanic can be persuaded to work at his trade, even at an advanced price." At the public farm on Basswood Island, 20 acres are now under successful cultivation. "The public farm at Junkt also promises well. Exclusive of the settlements of Edina and Bassa Cove, 450 acres of land are in an excellent state of cultivation. At Edina, the most laudable exertions are making in the cause of agriculture. The present calculation is, that in a few years sugar will be sent from the colony to the United States, instead of being sent from the United States to the colony. A Capt. Spence, an Englishman, has laid claim to nearly the whole coast from Bassa Cove to Cape Palmas, and has repeatedly ordered away the colonial traders from some of those points, and threatened violence in case they disobeyed him. King William of Sestos, where Spence has his establishment, writes to the Lieut. Governor, that it is not true that Spence had purchased the country.

(Abstracted from the African Repository.

Life and Let Live, or Domestic Service Illustrated. By the author of Hope Leslie, the Linwood, the Poor Rich Man and the Rich Poor Man, &c.

The writer says in the preface, "But I shall be satisfied if it arouses more active minds than mine to reflection upon the duties and capabilities of mistresses of families; if it quickens some sleeping consciences; if it makes any feel their duties and obligations to their inferiors in position," if in short it incites even a few of my young country women to a zealous devotion to "home missions." The last two italicized words savor strongly of a sneer at the cause of domestic missions, though we are unwilling to believe it was the author's fault if the hopes above expressed are not realized. The secrets of much trouble with domestics are exposed by various apt and striking illustrations. The author urges the obligation of treating domestics with the kindness due dependent friends, rather than with the coldness and imperiousness practiced toward servants and slaves. Attention to their general improvement is urged with suitable earnestness and with much ability. This book produces the conviction that the character of domestics will be greatly improved, when ladies better understand the various and responsible duties which devolve upon them as heads of families. We think no person of this description can fail of being deeply interested and profited by this book.

LIBERIA.

From the latest No's of the Liberia Herald, we abstract some facts and speculations relating to the land of darkness and shadow of death; ill-fated, neglected Africa.

The Slave Trade, is now carried on with renewed vigor; the whole coast in a state of destructive excitement.

Mode of Purchase.—At the Gallenals, if a man sells to a slave, two slaves, he obtains credit in goods for two more, and so of any greater number.

In other words, the man who purchases two slaves and pays for them, will pay at the same time for two more, to be delivered at a future time.

Price of a Prime Slave.—One hundred pounds of tobacco, and 25 pounds of powder, equal to \$14, such a slave, gotten safely to market, will command \$400.

As African Law.—It is an admitted principle that the revolt which was, the unbound, unprincipled spirit of the slaves, that it was the violation of solemn obligations expressly incurred; that Mexico had been far more liberal in her construction of the stipulations originally made with the Texan settlers than justice required her to be; that the first great cause of the rebellion was the unbound, unprincipled spirit of the slaves, that it was the violation of solemn obligations expressly incurred; that Mexico had been far more liberal in her construction of the stipulations originally made with the Texan settlers than justice required her to be; that the first great cause of the rebellion was the unbound, unprincipled spirit of the slaves, that it was the violation of solemn obligations expressly incurred; that Mexico had been far more liberal in her construction of the stipulations originally made with the Texan settlers than justice required her to be; that the first great cause of the rebellion was the unbound, unprincipled spirit of the slaves, that it was the violation of solemn obligations expressly incurred; that Mexico had been far more liberal in her construction of the stipulations originally made with the Texan settlers than justice required her to be; that the first great cause of the rebellion was the unbound, unprincipled spirit of the slaves, that it was the violation of solemn obligations expressly incurred; that Mexico had been far more liberal in her construction of the stipulations originally made with the Texan settlers than justice required her to be; that the first great cause of the rebellion was the unbound, unprincipled spirit of the slaves, that it was the violation of solemn obligations expressly incurred; that Mexico had been far more liberal in her construction of the stipulations originally made with the Texan settlers than justice required her to be; that the first great cause of the rebellion was the unbound, unprincipled spirit of the slaves, that it was the violation of solemn obligations expressly incurred; that Mexico had been far more liberal in her construction of the stipulations originally made with the Texan settlers than justice required her to be; that the first great cause of the rebellion was the unbound, unprincipled spirit of the slaves, that it was the violation of solemn obligations expressly incurred; that Mexico had been far more liberal in her construction of the stipulations originally made with the Texan settlers than justice required her to be; that the first great cause of the rebellion was the unbound, unprincipled spirit of the slaves, that it was the violation of solemn obligations expressly incurred; that Mexico had been far more liberal in her construction of the stipulations originally made with the Texan settlers than justice required her to be; that the first great cause of the rebellion was the unbound, unprincipled spirit of the slaves, that it was the violation of solemn obligations expressly incurred; that Mexico had been far more liberal in her construction of the stipulations originally made with the Texan settlers than justice required her to be; that the first great cause of the rebellion was the unbound, unprincipled spirit of the slaves, that it was the violation of solemn obligations expressly incurred; that Mexico had been far more liberal in her construction of the stipulations originally made with the Texan settlers than justice required her to be; that the first great cause of the rebellion was the unbound, unprincipled spirit of the slaves, that it was the violation of solemn obligations expressly incurred; that Mexico had been far more liberal in her construction of the stipulations originally made with the Texan settlers than justice required her to be; that the first great cause of

POETRY.

THE PRESSURE.

Let those who are suffering by the present commercial embarrassments, take heed that they do not resort to unsanctified sources of consolation.

Oh seek not comfort from the wine,
In this thy bitter grief;
The mantling juices of the vine
Can yield thee no relief.

Not seek, thy extreme distress,
Oblivion from the bowl—
Thou shalt not there remember less
The agony of soul.

EFFECTS OF WITICISM IN THE PULPIT.

An eminent medical practitioner, who is also a man of true piety, was called, not long since to attend a patient on the Lord's day, at such a distance from his own place of worship, as to render his attendance there impossible. Not willing, however, to lose the benefit of public worship altogether, he repaired to a neighboring chapel; but as the service was far advanced, and the place much crowded, he could get no further than the door. The preacher was a man long and deservedly esteemed in the Christian world, but of that class who are unaptly prone to mingle oddities and witicism with their discourse. His text was found to be "All thou must persuadest me to be a Christian;" and as he proceeded, many ludicrous expressions escaped him, not at all to the taste of his professional hearer. This gentleman was, however, particularly struck with the effect of this mode of preaching on a person who stood near him, who appeared to be a very respectable and intelligent young man. After listening with great attention, but with evident and growing indications of uneasiness and disgust, he suddenly retired from the scene, muttering in an indignant tone, "This is this preaching the gospel of Jesus Christ, I know nothing of the meaning of the New Testament. Almost thou persuadest me to be infidel."

This incident was related to me by my hearing, by the gentleman who was present. I forbear any comment; but shall heartily rejoice if it produce a salutary effect on any who may be tempted to such a wretched prostitution of the sacred office of the Christian ministry as is referred to.—*Lond. Bap. Mag.*

Miscellany.

AN AFRICAN CHRISTIAN.

A CONVERT FROM MOHAMMEDANISM.

The Rev. R. R. Gurley, gives the following account of an exceedingly interesting individual, whom he visited in the spring of the present year. We copy from a letter of his recently published in the African Repository.

In the respected family of General Owen, of Wilmington, I became acquainted with a native African, whose history and character are exceedingly interesting, and some sketches of whose life have been already published. I allude to *Moro or Omora*, a Foulah by birth, educated a Mahometan, and who, long after he came in slavery to this country, retained a devoted attachment to the faith of his fathers and a copy of the Koran in Arabic (which language he reads and writes with facility) his richest treasure. About twenty years ago, while scarcely able to express his thoughts intelligibly on any subject in the English language, he fled from a severe master in South Carolina, and on his arrival at Fayetteville, was seized as a runaway slave, and thrown into jail. His peculiar appearance, inability to converse, and particularly the facility with which he was observed to write a strange language attracted much attention, and induced his present humane and Christian master to take him from prison, and finally, at his earnest request, to become his purchaser. His gratitude was boundless, and his joy to be imagined only by him, who has himself been relieved from the iron that enters the soul. Since his residence with General Owen, he has worn no bonds but those of gratitude and affection.

"Oh, 'tis a godlike privilege to save,
And he who scorns it is himself a slave."

Being of a feeble constitution, Moro's duties have been of the lightest kind, and he has been treated rather as a friend than a servant. The garden has been to him a place of recreation rather than a toil, and the concern is not that he should labor more, but less. The anxious efforts made to instruct him in the doctrines and precepts of our Divine Religion, have not been in vain. He has thrown aside the blood-stained Koran, and now worships at the feet of the Prince of Peace. The Bible, of which he has an Arabic copy, is his guide, his comforter, or as he expresses it, "his Life." Far advanced in years, and very infirm, he is interested in conversation, and when he speaks of God or the affecting truths of the Scriptures, his swarthy features bear with devotion, and his eye is lit up with the hope of immortality. Some of the happiest hours of his life were spent in the society of the Rev. Jonas King, during his last visit from Greece to the United States. With that gentleman he could converse and read the Scriptures in the Arabic language, and feel the triumphs of the same all-conquering faith as he chanted with him the praises of the Christian's God.

Moro is much interested in the plans and progress of the American Colonization Society. He thinks his age and infirmities forbid his return to his own country. His prayer is that the Foulahs and all other Mahomedans may receive the gospel. When, more than a year ago, a man by the name of Paul, of the Foulah nation and able like himself to understand Arabic, was preparing to embark at New York for Liberia, Moro corresponded with him, and presented him with one of his two copies of the Bible in that language. Extracts from Moro's letters are before me. In one of them he says: "I hear you wish to go back to Africa; if you do go, hold fast to Jesus Christ's law, and tell all the Brethren that they may turn to Jesus before it is too late. The Missionaries who go that way to preach to sinners, pay attention to them, I pray for Christ's sake. They call all people rich and poor, white and black, to come and drink of the waters of life freely, without money and without price. I have been in Africa; it is a dark part. I was a follower of Mahomet, went to church, prayed five times a day, and did all Mahomet said I must: but the Lord is so good. He opened my way and brought me to this part of the world where I found the light. Jesus Christ is the light; all that believe in him shall be saved; all that believe not shall be lost. The Lord put religion in my heart about ten years ago. I joined the Presbyterian Church, and since that time I have minded Jesus' law. I turned away from Mahomet to follow Christ. I don't ask for long life, for riches, or for great things in this world; all I ask is a seat at Jesus' feet in heaven. The Bible, which is the word of God, says sinners must be born again or they will never see God in peace. They must be changed by the Spirit of God. I loved and served the world a long time, but this did not make me happy. A good man to me is like a good man to you. I opened my eyes to see the danger I am in. I was like one who stood by the road side, and cried, Jesus, son of God, have mercy; he heard me and did have mercy. 'God so loves the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' I am an old sinner, but Jesus is an old Saviour; I am a great sinner, but Jesus is a great Saviour; that is good for it. If you wish to be happy, lay aside Mahomet's prayer and use the one which our blessed Saviour taught his disciples. Father, &c."

In another letter to the same, he writes, "I have ever been prone to believe that you are a good man, and so much I love you as I love myself. I have a good Arabic Bible, procured for me by my good Christian friends, and one of them I will send you the first opportunity; we ought now to wake up, for we have been asleep."

God has been good to us in bringing us to this country and placing us in the hands of Christians. Let us now wake up and go to Christ, and he will give us light. God bless the American land! God bless the white people. They send out men every where to hold up a crucifix to which did not exactly suit themselves, who, finding fault, was ordered out of the country. When going away, he raised his hand and struck him who gave the toast, who, when recovering a little, got up, and went towards his enemy, who was then on the top of a stair, he gave him a push, he fell and fractured his skull, and died on Sunday afternoon.

FRUIT OF INTEMPERANCE.

Some five or six persons, on the night of Saturday last, met in Mr. T. Marshall's tavern, to pass the evening in merriment. One of the company, rather too often liquored, gave a toast which did not exactly suit himself, who, finding fault, was ordered out of the country. When going away, he raised his hand and struck him who gave the toast, who, when recovering a little, got up, and went towards his enemy, who was then on the top of a stair, he gave him a push, he fell and fractured his skull, and died on Sunday afternoon.

[Con. *Temp. Advocate.*]

A GOOD ARGUMENT.—Even granting alcohol to be a creature of God, and the making and using of it agreeable to God's will, yet if it was not a cause of great and general wickedness, it was the will of God it should be abandoned. For the *brass serpent* was also a creature of God—it was made in obedience to his express order, it was the means of immense good, yet when it afterwards became a cause of sin, it was the will of God it should be destroyed."

[M. Millan.]

LOWER CANADA. *Montreal.*—The Temperance cause is still advancing in this city, the impetus which it lately received not being in the least abated. There are prayer meetings in different parts of the city every week, and a public meeting every Thursday evening, at which the Subscription List of the Society receives, every evening, considerable additions.

NEW WORK ON ROMANISM.—Bishop Hopkins has recently published a work which we have not yet seen, of which the following is the title.

"The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to universal dominion; addressed in the spirit of Christian kindness to the Roman hierarchy; by John Henry Hopkins, D. D.

ASHBY ACADEMY.

THE Term will commence on Wednesday the 8th of November, and will continue for three weeks.

Instruction will be given in the science and practice of Vocal Music, if desired, on the Pestalozzi system.

Board and washing may be obtained in good families.

A few individuals can be accommodated with board under the special care of the Instructor.

In behalf of the Trustees, *JOSEPH D. CONDIT, Secretary.*

SCHOOL FOR MISSES AND YOUNG LADIES.

MILTON HILL.

MISS BROWN'S Fall Term will commence Sept. 4th.

English branches, including Penmanship, from \$2 to \$5.

French in addition, \$2. Drawing and Painting, \$1.

Instruction on the Piano Forte, \$5.

REMARKS.—Rev. W. Cozey, Milton.—Rev. D. Sanford, Dorchester.—Rev. J. S. C. Abbot, Roxbury.

Milton, Aug. 11, 1837.

[C. C. DEAN, Depository.]

THE BOOK OF PSALMS.

BEING THE AUTHORIZED VERSION OF THAT PART OF THE BIBLE.

Scriptural Illustrations of the daily Morning and Evening Service and of each Town Settlement, Stream, Prairie, Batture, Bluff, etc. Also, a new and improved Version, with Notes, etc. By Rev. Dr. B. H. Hopper.

French, \$2.50. German, \$2.50. Italian, \$2.50. Spanish, \$2.50. Portuguese, \$2.50. Dutch, \$2.50. French, \$2.50. German, \$2.50. Italian, \$2.50. Spanish, \$2.50. Portuguese, \$2.50.

REMARKS.—Rev. W. Cozey, Milton.—Rev. D. Sanford, Dorchester.—Rev. J. S. C. Abbot, Roxbury.

Milton, Aug. 11, 1837.

[C. C. DEAN, Depository.]

THE HOUSE I LIVE IN:

OR THE HUMAN HOME. Second Edition, revised, enlarged and improved. For the use of Schools.

The great difficulties of the householder which he has been deemed dry and uninteresting, are now made interesting to the young mind, by the author.

The work first, on the French, is written in a simple and interesting style, and is well adapted for the use of the young.

The second, on the English, is written in a more difficult style, and is well adapted for the use of the young.

The third, on the German, is written in a still more difficult style, and is well adapted for the use of the young.

The fourth, on the Italian, is written in a still more difficult style, and is well adapted for the use of the young.

The fifth, on the Spanish, is written in a still more difficult style, and is well adapted for the use of the young.

The sixth, on the Portuguese, is written in a still more difficult style, and is well adapted for the use of the young.

The seventh, on the Dutch, is written in a still more difficult style, and is well adapted for the use of the young.

The eighth, on the French, is written in a still more difficult style, and is well adapted for the use of the young.

The ninth, on the German, is written in a still more difficult style, and is well adapted for the use of the young.

The tenth, on the Italian, is written in a still more difficult style, and is well adapted for the use of the young.

The eleventh, on the Spanish, is written in a still more difficult style, and is well adapted for the use of the young.

The twelfth, on the Portuguese, is written in a still more difficult style, and is well adapted for the use of the young.

The thirteenth, on the Dutch, is written in a still more difficult style, and is well adapted for the use of the young.

The fourteenth, on the French, is written in a still more difficult style, and is well adapted for the use of the young.

The fifteenth, on the German, is written in a still more difficult style, and is well adapted for the use of the young.

The sixteenth, on the Italian, is written in a still more difficult style, and is well adapted for the use of the young.

The seventeenth, on the Spanish, is written in a still more difficult style, and is well adapted for the use of the young.

The eighteenth, on the Portuguese, is written in a still more difficult style, and is well adapted for the use of the young.

The nineteenth, on the Dutch, is written in a still more difficult style, and is well adapted for the use of the young.

The twentieth, on the French, is written in a still more difficult style, and is well adapted for the use of the young.

The twenty-first, on the German, is written in a still more difficult style, and is well adapted for the use of the young.

The twenty-second, on the Italian, is written in a still more difficult style, and is well adapted for the use of the young.

The twenty-third, on the Spanish, is written in a still more difficult style, and is well adapted for the use of the young.

The twenty-fourth, on the Portuguese, is written in a still more difficult style, and is well adapted for the use of the young.

The twenty-fifth, on the Dutch, is written in a still more difficult style, and is well adapted for the use of the young.

The twenty-sixth, on the French, is written in a still more difficult style, and is well adapted for the use of the young.

The twenty-seventh, on the German, is written in a still more difficult style, and is well adapted for the use of the young.

The twenty-eighth, on the Italian, is written in a still more difficult style, and is well adapted for the use of the young.

The twenty-ninth, on the Spanish, is written in a still more difficult style, and is well adapted for the use of the young.

The thirtieth, on the Portuguese, is written in a still more difficult style, and is well adapted for the use of the young.

The thirtieth, on the Dutch, is written in a still more difficult style, and is well adapted for the use of the young.

The thirtieth, on the French, is written in a still more difficult style, and is well adapted for the use of the young.

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